

[ Reference 27Jun2019 Thursday class short notes ]

There are 4 aspects of clear comprehension:

A) **Sincerity of purpose**, no other **ulterior motive** in meditation apart from developing **wisdom** to **free** the mind. It is not for **psychic purposes** which can **delude** the cultivator, causing the egoic mind to be stronger.

B) **Domain of meditation**. The moment you are heedful, you are **ever mindful** and **constantly meditative**. Meaning meditation can be done in the midst of life. Cultivation can be practiced anywhere, anytime, in whatever posture and under any circumstances. Hence life itself is the meditation, as long as mindfulness with clear comprehension are there.

C) **Clear comprehension of suitability**. The most suitable time to meditate is now. Do not **procrastinate** because it can be done in the **midst of life**. With resolved, faith, sincerity and perseverance, it can be done. In the 'here and now' is the **best time** and **place** to **cultivate** and **meditate**. The **most important people** are the **ones around you** whom you **can share** your **understanding with, learn from** and **be a blessing to; establish relationship** with them due to your **affinity** with them. There must be harmony between man and nature.

D) **Clear Comprehension of non-delusion**. Not deluded by what happens during cultivation. Delusion brought about by the **10 defilements of insights** can come and **trick you further bringing** about **complacency**. Then you **cannot progress**. For example, when you can see nimitta or light phenomenon during meditation. When your mind is peaceful, nimitta can arise. You need to relax into it and not get lost/deviate into jhana or psychic. You can experience them but don't attach to them. When some experience piti and sukham, they become **complacent** and **attach** to jhana or their stability of mindfulness.